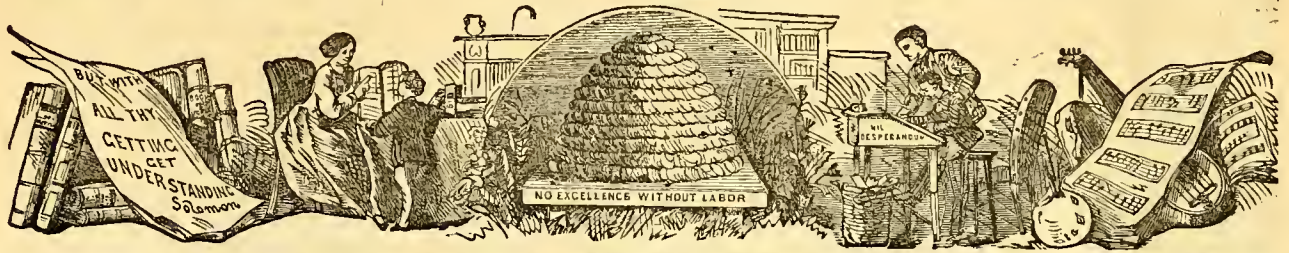


The Juvenile Instructor 161



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NO. 21.

HAGAR AND ISHMAEL.—Continued.

HAGAR took her boy Ishmael and departed. The account which we have of their departure and the circumstances connected with it, is very brief. We are not told whether she went with the intention of visiting and living with some of her folks or went off to dwell among strangers. The Bible says that "she departed, and wandered in the wilderness of Beer-

not see the death of the child;" and she laid him under a bush and went off some little distance from him. Her mother's heart was moved within her at the sufferings of her boy, and she wept at the thought of his death. It was a trying position for her to be in, away from her husband and all the care and comforts which he had bestowed upon her, and alone in the



sheba." And, while there, the incident occurred which is illustrated in the above engraving. While on the desert the water which Hagar had in the bottle was all gone, and they had nothing to drink. Ishmael was very thirsty, so thirsty that his mother thought he would die for want of water. But she did not wish to look upon his distress; she said: "Let me

desert with her child, who was dying of thirst. No wonder she wept. But God was near her in this hour of her great extremity. He sent His angel, who called to her out of heaven, and, after asking her what ailed her, told her to fear not, for God had heard the voice of Ishmael. He further told her to arise and lift the lad up and hold him in her hand; for, said he, I will

make him a great nation. "And God opened her eyes, and she saw a well of water and gave the lad drink. And God was with the lad; and he grew and dwelt in the wilderness, and became an archer."

Mohammedan superstition asserts that the well Zemzem, near the Kaaba, or what they call the house of God, at Mecca, is the spring that gushed forth in the wilderness for the relief of Hagar and Ishmael. Wonderful efficacy is ascribed by them to its waters, in giving health to the sick, memory to the forgetful, pardon to the guilty, and purity to the spiritually corrupt. The devout Mohammedan pilgrims seldom fail, therefore, to drink copiously of the soul-refreshing liquid. It is very doubtful, however, about that being the spring, for it is several hundred miles distant from the place where Hagar and Ishmael left Abraham.

Some have urged the case of Hagar as an evidence that plurality of wives could not be right. They have said that this act of Abraham's in sending her and her son away was cruel and unfeeling, and that it was the natural fruit of having more wives than one, and that such a system could not be of God. But these who reason in this manner forget that Abraham in sending Hagar and Ishmael away did as the Lord commanded him. He directed and sanctioned this act of Abraham's; and in the revelation which He gave to the prophet Joseph on the subject of celestial marriage, He said that in all this did Abraham sin not. The Lord had a design to accomplish in having Ishmael go forth into the wilderness. It was not through Ishmael's seed that all the nations of the earth were to be blessed; it was through Isaac's; but yet he was to become a great nation, and this step which Abraham took in sending him forth seemed to be necessary to bring about the fulfillment of the promise. Abraham might not have seen and understood it; Hagar and Ishmael did not; but God did, and He overruled it to raise up a race that should help to bring about His purposes.

Hagar obtained a wife for Ishmael out of Egypt. The Bible tells us that he had twelve sons, who were "princes according to their nations." He had daughters also; how many we are not informed; but we are told that Esau married one of them. He, himself, lived to be one hundred and thirty-seven years old, and before his death he must have seen himself surrounded by a numerous body of descendants. He was a wild man, and his race has preserved that same characteristic to this day. They reside in Arabia, and are a roving, warlike race. They are the Bedouins of the desert; and are equally addicted to theft and merchandise; and their neighbors, from the most remote times, have been the victims of their rapacious spirit. You recollect that it was a company of Ishmaelites who bought Joseph of his brethren for twenty pieces of silver, and who took him to Egypt and sold him again. Then they were merchants, but they can be robbers also. If a Bedouin discovers from afar a solitary traveler, he rides furiously against him, crying, with a loud voice, "Undress thyself, thy aunt (*my wife*) is without a garment." And the traveler is stopped. If he resist, woe be to him; but if he readily submit, he receives mercy. To justify themselves for their conduct they pretend that, in the division of the earth, the rich and fertile climates were assigned to the other branches of the human family; and that the posterity of the outlaw Ishmael might recover, by fraud or force, the portion of inheritance of which he had been unjustly deprived.

Mohammed was of this race, and after he had established his religion and passed away the Arab name carried terror throughout all the surrounding nations. That race advanced in their career of victory to the banks of the Indus on the one hand and to the summit of the Pyrenees, the mountains which divide Spain and France, on the other. Their cry was "the

Koran or the sword." The Koran was a book of revelations which Mohammed professed to have received from God. Their march was resistless, and they became, in the hands of the Almighty, a scourge to the wicked nations. They actually trod down kingdoms in their path, and peoples were consumed in their passage like the grass of the prairie by fire. That you may have an idea of what these children of Ishmael accomplished we will give you a sketch of what was done in a single ten years. It was during the administration of Omar, who was the second successor of Mohammed. His people reduced to his obedience thirty-six thousand cities or castles, destroyed four thousand temples of the "unbelievers," and erected fourteen hundred mosques, or places of worship, for Mohammed. In less than one hundred years after Mohammed's death the arms and the reign of his successors extended from India to the Atlantic Ocean, over various and distant provinces, which were known under the names of Persia, Syria, Egypt, Africa and Spain.

The word of the Lord to Abraham could not fail when He said that He would make of Ishmael a great nation.

Biography.

JOSEPH SMITH, THE PROPHET.

On the 6th of April, 1843, a General Conference of the Church was held, and Joseph asked the Saints if they were satisfied with himself as the person to preside over the whole Church. He did not crave power merely for its own sake. He acted in the capacity of President because God had called him; and while he filled the position he earnestly desired the love and confidence of God's people. He did everything that a man could do to secure the good feelings of the Church. Sidney Rigdon's conduct during these days was such as not to satisfy him. He acted in such a manner that Joseph could not have genuine confidence in him, or have that fellowship for him which it was natural he should desire to feel for one of his counselors. His feelings respecting Sidney Rigdon's course probably made him more desirous of learning from the Saints how they felt respecting the First Presidency of the Church. It was a great cause of strength to him, as it is to every man filling a high and responsible station, to know that the prayers of the people ascended to God in his behalf, and that they had confidence in him that he was trying to magnify his office.

"If," said he, "I have done anything to injure my character, reputation, or standing, or have dishonored my religion by any means in the sight of angels or in the sight of men and women, I am sorry for it; and if you will forgive me, I will endeavor to do so no more. I do not know that I have done anything of the kind. But if I have, come forward and tell me of it. If any one has objection to me, I want you to come boldly and frankly and tell me of it; and if not, ever after hold your peace."

Shortly after this (April 16th) Joseph, having heard of the death of Elder Lorenzo D. Barnes, while on a mission in England, preached on the subject of the resurrection. Some

extracts from that are so very interesting and contain so much instruction on that doctrine which we would like the children to understand, that we insert them:

"When I heard of the death of our beloved brother Barnes, it would not have affected me so much if I had had the opportunity of burying him in the land of Zion.

"I believe those who have buried their friends here, their condition is enviable. Look at Jacob and Joseph in Egypt, how they required their friends to bury them in the tomb of their fathers. See the expense which attended the embalming and the going up of the great company to the burial.

"It has always been considered a great calamity not to obtain an honorable burial; and one of the greatest curses the ancient Prophets could put on any man was, that he should go without a burial."

"Would you think it strange if I relate what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy, when they come forth, which they possessed or anticipated here.

"So plain was the vision, that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand, and said to each other, 'My father, my son, my mother, my daughter, my brother, my sister.' And when the voice calls for the dead to arise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my brother, my sister; and when they are by my side, I embrace them, and they me.

"It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind.

"Oh! how I would delight to bring before you things which you never thought of! But poverty and the cares of the world prevent. But I am glad I have the privilege of communicating to you some things, which, if grasped closely, will be a help to you when earthquakes bellow, the clouds gather, the lightnings flash, and the storms are ready to burst upon you like peals of thunder. Lay hold of these things, and let not your knees or joints tremble, nor your hearts faint; and then what can earthquakes, wars, and tornadoes do? Nothing. All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it."

Upon suitable occasions Joseph took great pleasure in witnessing the evolutions of the Legion, of which he was the Lieutenant General. Martial exercises gave him great pleasure, and had occasion required he would, without doubt, have made a very superior General; he appeared to possess every needed qualification. On May the 6th there was a great review of the Nauvoo Legion on the parade ground east of Nauvoo. Joseph reviewed the Legion and expressed his admiration at the perceptible improvement there was in the discipline, evolutions and uniform. He felt proud to be associated with such a body of men, who in point of discipline, uniform, appearance and a knowledge of military tactics, were one of the strongest defences of the State of Illinois and a great bulwark of the western country. He addressed the Legion, and among other things said: "When we have petitioned those in power for assistance they have always told us they had no power to help us. When they give me the power to protect the innocent, I will never say I can do nothing for their good; I will exercise that power." His great heart burned within him at the thought of the oppressions which himself and brethren had endured in this land of liberty, for the redemption of which from tyranny, their fathers had fought. If he had had the power, oppression would have ceased in the land, and all, who were disposed to do right, would have had freedom.

In passing through Carthage on his return from a preaching mission to Ramus he dined with Judge Stephen A. Douglas, who was there holding court; this was on May 18th, 1843. After dinner Joseph, at the Judge's request, occupied three hours in giving him a minute history of the persecutions of the Saints in Missouri. The Judge listened attentively, and spoke warmly in condemnation of the conduct of Governor Lilburn W. Boggs and the authorities of Missouri, and said that any people who had acted as the mobs of Missouri had done ought to be punished. Joseph, in conclusion, said:

"I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by officers, that in a few years the Government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women, and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the Presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."

A portion of this prophesy respecting our country and the State of Missouri, has been fulfilled, and the rest will be. But Joseph's words to Judge Douglas have been fulfilled to the very letter. Douglas did aspire to the Presidency of the United States, and he did use his influence against the Latter-day Saints, thinking that he could gain popularity by so doing; but he miserably failed. He was deserted by his own friends, and died a disappointed man.

In a discourse which Joseph delivered May 21st, 1843, to a large congregation, he said, in speaking of the three glories which he had seen, that he could explain a hundred-fold more than he ever had of the glories of the kingdom manifested to him in the vision, were he permitted, and were the people prepared to receive it. His mind was full of knowledge to impart to the Saints, and all his teachings were accompanied by great power. On the 26th of that month he gave his brother Hyrum and President Brigham Young and Elders Heber C. Kimball and Willard Richards and Bishop N. K. Whitney and some other brethren, their endowments, and he also gave them instructions in the Priesthood and on the new and everlasting covenant. This was a joyful time to him and the brethren. It was a great relief to him to be able to bestow these blessings upon his brethren—faithful men whom he had tried and proved, and who had never deserted him or flinched in the hour of temptation and danger. He felt that the responsibility and care no longer rested upon himself alone. He had bestowed upon them the keys of the priesthood, the same that he, himself, held; and whatever might happen to him there were others now who had the authority to step forth and build up the kingdom of God on the earth and to perform all the ordinances thereof.

(To be Continued.)

WATCHING ONE'S SELF.—"When I was a boy," said an old man, "we had a schoolmaster who had odd ways of catching the boys. One day he called to us, 'Boys, I must have closer attention to your books. The first one of you that sees another boy idle, I want him to inform me, and I will attend to the case.'

"Ah! thought I to myself, 'there is Joe Simmonds, that I don't like. I'll watch him, and if I see him look off his book, I'll tell.' It was not long before I saw Joe look off his book, and immediately I informed the master.

"Indeed!" said he. "How did you know he was?"

"I saw him," said I.

"You did! And were your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have but little time to find fault with the conduct of others. It is a low business to be continually trying to point out flaws in others' characters, and any person guilty of it is very apt to be blind to many of his own faults.

The Juvenile Instructor.

GEORGE Q. CANNON. : EDITOR.

NOVEMBER 1, 1868.

EDITORIAL THOUGHTS.

GREAT changes are taking place in this Territory in regard to the education of children. Education is receiving an amount of attention now which could not be bestowed upon it in former days. Though there are not so many good schools as we would like to see, yet there are enough for all the children to obtain a good education. We hope to see the time when every child in the country will be educated, and when there will be none that cannot read and write. Of all people in the world it is most important that the Latter-day Saints should be good scholars. Many of the little boys who read the JUVENILE INSTRUCTOR may yet be called to go on missions to preach the gospel. In doing so they will likely have to preach before men learned in all the wisdom of the world, and some of them may yet have to stand in the courts of kings. Of course to do this properly they, themselves, should not be ignorant.

Moses knew as much of the learning of the Egyptians as any of those who stood before Pharaoh. Daniel was as well acquainted with all the wisdom of the Chaldeans as the most learned men of the kingdom. Then, besides this, Moses and Daniel had a knowledge of God, which was worth far more to them than all the rest. The wise men of Egypt and Chaldea were forced to acknowledge that these servants of God were their equals in all the learning of those nations, and that in the knowledge of God they were their superiors. This gave Moses and Daniel great influence. And this will be the case also with the Elders of this Church. But it will not be those who play truant, and are careless about going to school, and who place no value upon knowledge, who will be chosen for such missions; it will be the men, who, when they were boys, were fond of school, who studied hard and sought for knowledge.

In the New England States education has been closely attended to; their school system is the admiration of the world. The result is, New England ideas prevail in the nation; New England men have made their mark in the Republic. This would not be the case if the children in those States had been allowed to grow up in ignorance.

Even on the Sandwich Islands, where a little over thirty years ago they had no written language and they were totally ignorant of the arts of reading and writing, a young man and young woman can not obtain a license to marry unless they can read and write; and the young people *can* read and write, and write, too, without making mistakes in spelling.

In Prussia the system of education is very complete, and has long been celebrated in Europe. Every child born there has a legal right to education—the best the state can afford. If a child's education has not been attended to, there are many privileges which, in after life, he cannot enjoy. In that country persons who are not good teachers are forbidden to keep schools, and if they do, they are punished.

In Saxony every school district has a school messenger. This messenger must ask the school teacher on every school

day, after the school hours, what children have been absent without a proper excuse. The next morning before school hours, he must go to the parents of the absent children and demand the children for the school, or else the reasons of their absence. If the children do not go to school after this demand, but remain without excuse for two days, the school messenger must take them on the third day, and conduct them to the school. If the children stay away from the school with the knowledge of their parents after being thus carried to it by the messenger, measures for punishment are taken, if the messenger is prevented from taking the children to school, without good reason, the officers of the law must lend him their assistance. For all these visits the messenger obtains fees from the parents, and if he cannot collect them the magistrates must make the parents pay him.

These may seem like harsh laws; but the results are excellent. The Saxons are said to be generally better informed, and more moral, than any other people in Europe.

Parents in this country are not compelled to send their children to school. They are at liberty to do so or not. But they ought to feel as much bound to have their children educated as if the law required it; for the work of God requires educated men and women to carry it on. We hope all the JUVENILE readers will exert themselves to become good scholars. Be studious, children. When you are not in school, seek for knowledge in good books, and by conversing with those who can teach you.

IN the last number of the JUVENILE INSTRUCTOR we published a short article under the head "Death of the Apostles." By an omission the proof was not read by us, and before we noticed it, a number of copies were struck off. It contained an error. It was stated that John died a natural death at Ephesus. We know that this is the general opinion of historians. But new revelation has settled this point. John obtained a promise from the Savior that he should live in the flesh to bring souls to him. The Savior alludes to this promise in his conversation with Peter:

"Peter seeing him, saith to Jesus, Lord, and what shall this man [John] do?"

"Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me.

"Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?"—John, xxi chapter, 21-23 verses.

And again where He says:

"Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matthew, xv chapter, 28 verse.

If you will read the third paragraph of chapter XIII of the Book of Nephi, in the Book of Mormon, page 488 English edition, you will find it very interesting in connection with this subject.

It was because of this promise to John that they could not kill him, even by throwing him into a cauldron of boiling oil.

WE have a number of the First and Second Volumes of the JUVENILE INSTRUCTOR, bound, which we desire to sell.

Those who have saved all the numbers of the Second Volume can have them bound, by bringing them to this office, in covers which have been made expressly for the purpose. When the Third Volume is completed we can bind it also in similar covers for those who save it.

Our Sunday School Rewards and Tickets that we have on hand are very beautiful and in great variety. We feel confident that we can give satisfaction in this line.

Man and his Varieties,

MIXED RACES—THE EFFECTS OF CLIMATE.

IT is thus by the intermarrying of the children of the three sons of Noah, each with the peculiarities and the specialties of its race that difference of appearance first commenced among the sons of men. And these peculiarities of looks and color were afterwards heightened and intensified by the great difference of climate and other outward circumstances surrounding each particular race developing peculiarities in one people that were never brought out in others. But the first great cause of the varieties of race among the human family is to be found in God's dealings with mankind, and in His rewards and punishments.



We have already referred at some length to the American Indians, as a people in whom is specially manifested the power of the hand of the Lord when it is laid in anger upon a people. We might also speak of the Jews as another instance of a people laboring under the displeasure of Heaven. But as their sufferings have principally consisted in being dispersed among the nations of the earth, and being persecuted and tortured by them, and as they have not mixed with the races amongst whom they have tarried, their dispersion has done very little towards altering the character or appearance of the rest of the human family.

Some writers deny the possibility of a mixed race of people existing for any great length of time upon the earth. They say the race would entirely die out or return in characteristics of mind and body to one of the races from which it sprung. There is a great deal of truth in this when referring to the extreme varieties of man as they now exist. We do not believe in the permanency of a race descended from people so wide apart as the Anglo-Saxon and Negro. In fact we believe it to be a great sin in the eyes of our Heavenly Father for a white person to marry a black one. And further, that it is a proof of the merey of God that no such race appear able to continue for many gen-

erations. This idea, however, of white and black people intermarrying is very popular just now in New England and other parts of the United States, and foolish writers and preachers try to encourage it. This is what is called miscegenation. But because races so far separate from each other as the white man and the negro do not readily blend, it is no reason that others nearer allied in character and appearance should not do so, especially in the early days after the flood, when there was probably nothing like the difference in mankind, that exists between their descendants now. Indeed some of the most learned writers tell us, we do not know with how much truth, that new races of men have sprung up within the last two or three hundred years. Amongst the best known of these are the Griquas of South Africa, descended on one side from the native Hottentots, and from the early Dutch colonists on the other. The Griquas occupy the banks of the Orange river for the space of about seven hundred miles, and their numbers were estimated, some years ago, to be at least five thousand souls.

Then again there is a tribe of people living in Brazil, who are known by the name of the Cafusos. These people sprang in the first place from a mixture of the native Americans with the Negroes imported from Africa. Their appearance is said to be one of the strangest that can be met with. They are slender and muscular, of a deep copper color, with an oval countenance, black eyes, high cheek bones, but not so broad a face as the native American. But their hair is the strangest thing about them. It combines the woolly hair of the Negro with the stiff, long, black hair of the Indian. This causes it to stand out all around the head, almost straight up for a foot or a foot and a half, curling considerably, especially at the ends. It looks more like a big mop than any other thing it can be compared to. There is another race dwelling in New Guinea that boasts a head of hair agreeing exactly with that of the Cafusos. They are called Papuans, and are supposed to be descended from the Malays and the black tribes known as the Pelagian Negroes who inhabit those parts.

We must now consider the effect of climate on men and women in changing their appearance and color. Some have thought that climate had all to do in making the skin of a man black, white or red. This cannot be so from the fact that many comparatively fair races dwell in the hottest regions of the earth, while some very dark races live in temperate or cold countries. We, however, must believe this much, that people of the same or kindred races who live in different climates will be fairest in the coolest portion of their country, and darkest in the hottest parts, that is, if those warmest parts lie within the tropics. But we have nothing to prove that a hot climate will change a European into a Negro, nor a cold climate turn a Negro into a fair-skinned, light-haired being, nor will it so affect his descendants, no matter how many hundred years they may live in this new climate.

You have no doubt all noticed that in summer when your fathers or brothers have been working some time on the farm or in the canyons, that their faces and hands become darker than those portions of their bodies not exposed to the action of the sun. We then say they are tanned or sunburnt. When winter comes and they stay in the house this wears off and the skin regains very much of its natural color. If they were working all the year round exposed to a hot sun, they would undoubtedly continue sunburnt; but this is about all the effect the sun would have on the color of their skin. And this difference we find in kindred races who live in different climates. Thus, the people of Northern Europe—the Swedes, Danes, Saxons, etc.—have generally fair skins, light blue or grey eyes and flaxen hair; while the people of Southern Europe—the Spanish, Italians, Greeks, etc.—have darker skins and

black or brown hair and eyes. It is so also with the Arab tribes; those living in the low, hot valleys are nearly as black as Negroes, whilst those whose homes are in the higher and cooler regions are often as fair as Spaniards or Portuguese. Go to Hindostan; there you find the same variation. Many of the hill tribes are quite light, while the people who live on the sea coast or the adjacent islands approach the Negro in color. Journey further east, land on the Philippine Islands; they are no further south than Hindostan, yet the people have the black skin, thick lips, flat nose and woolly hair of the African Negro; in fact, as far as appearance is concerned, are Negroes of the blackest dye. Now let us travel northward until we reach the Aleutian Islands. We are now as far north as Labrador. On these islands we discover a race of people of about the same color as the Indians of these valleys, and apparently belonging to that family of men. If we travel westward we come to Kamtschatka and Eastern Siberia; here we find the people olive-colored, very much resembling the Chinese in features and color; that is, they would be very much like them if they could be persuaded to wash the grease and paint off their faces and comb their hair. But we presume that would be too great a sacrifice of established custom to persuade many to make. Traveling still further westward we at last reach Europe; here in the same longitude, though in a warmer climate, we find some of the fairest people on the earth—the races inhabiting the shores of the Baltic Sea and surrounding country.

We presume most of you are aware that the coldest portions of the earth are its extreme north and south; that is, the parts bordering on the north and south poles. Traveling gradually to the middle of the world, either south from the north pole or north from the south pole, we find it is getting warmer every hundred miles, until we are half way between the two poles. There we are in the very hottest climate—in what is called the torrid zone. Zone means a belt or band. Those coldest portions near the poles are known as the frigid zones, and between the frigid and the torrid zones lie the temperate zones, where there is neither the extreme heat of the torrid, nor the severe cold of the frigid zones. Now, although we have said that climate has not everything to do with changing the color of people, yet it has a good deal to do with increasing the difference between different races, or families of the same race who live far apart. It is well known that the torrid zone is the principal seat of the black races of men. It is the natural home of the Negro. While the regions remote from this burning zone are the dwelling places of the white races; while the climates approaching the tropics are generally inhabited by nations who are neither of the darkest nor of the fairest complexion, but between the two. To this observation may be added that high mountains and countries of great elevation are generally inhabited by people of a lighter color than those where the level is low, such as sandy or swampy plains on the sea coast. Still, from the fact of races as light as many of the Polynesian Islanders, and the Indians of south America dwelling in the very hottest parts of the earth we must come to the conclusion that it is not climate alone that has made the Negro what he is, but must ascribe it to the reason already given: that it is the result of the race suffering the displeasure of Heaven.

G. R.

(To be Continued.)

"TELL tell your mother of you," said one little girl to another. "TELL her," answered Maggie; "you can not tell her any thing naughty of me that I don't tell her myself." That is right. Let every boy and girl tell mother when they do wrong, and I am sure they will not keep doing it.

Little Willie,

THE following article on "Little Willie" was commenced in the last volume, and three numbers were then published; but the copy of the fourth was mislaid, and the articles were stopped. We are now promised a continuation of them, and as the first numbers may not have been read, by some who now take the JUVENILE INSTRUCTOR, we republish them.—[ED. J. I.]

LITTLE WILLIE lived in a large town in Yorkshire, England. My story commences when he was about seven years old.

Willie's father was poor and worked very hard. About this time Willie began to help his father work. He had learned to read tolerably well (for he had loved his book) but now he became more careless, and all the leisure time that Willie had, he wished to spend in play. He continued in this way till he was about nine years old, and he had lost so much of his reading, during this time, that he now could barely name the letters of the alphabet.

One day a very strange feeling came over him and he thought of many men whom he knew could not read, and he knew that people called them ignorant—that they did not have much influence—did not know any thing but hard labor; that if any place of ease and profit should offer itself, they would not be able to fill it. Then on the other hand, he thought of many who were filling easy positions, drawing high wages, enjoying a good influence and respected by all who knew them. Among the rest he thought of his Uncle C—, head book-keeper of a large firm, with an income of nearly four hundred pounds sterling per year. While those hard working, uneducated men only had about twenty or from that to thirty pounds sterling per year—dragging out a miserable existence—unable to sustain a comfortable home.

These thoughts led little Willie to make a resolution. And what do you think it was? I will tell you. He resolved that he would do his best to become a learned and useful man; that from that moment all his leisure time should be spent in gaining knowledge.

Willie went right away to his father and told him his thoughts, and said, "father, if you please will you give me money to buy a book? and I will go to Mr. Lund's book store and buy a Reading Made Easy, (for that is the name of the book,) and this very night I will commence to learn."

"Yes, my son," said Willie's father, "I will give you money to buy a book with. I very much approve of the plan that you have chosen to adopt, and I will do all that I can to help you carry it out."

Willie got the money, went to Mr. Lund's store, purchased the book, returned home and commenced his task.

About this time Edward Milnes and Henry Cuerdon, missionaries of the Church of Jesus Christ of Latter-day Saints, visited Willie's native town. They looked around but could see no familiar face, nor hear a friendly voice. They went along one of the back streets which led to a large woolen factory. Away high up, on the side of this factory, they saw the words "Providence Mills." The words attracted their attention, and they felt strongly impressed to go inside, and see if Providence would open up their way. And sure enough God did open their way, for when they got inside one of the over-lookers seemed as though he wanted to talk to them, and finally came to them and asked them if they were preachers.

They told him that they were. I am glad of that said the man, and continued he, I am one of a small congregation who have left the "Methodist New Connexion Church." We meet together every Sabbath, worship God as well as we know how, and pray that he will send us the *Pure Gospel*. It is my turn to preach on next Sabbath. Will you be so kind as to preach for me? The elders told him that they would feel very happy in doing so.

After an agreeable conversation they left the factory. As they walked back along the street they thanked God for this proof that He watched over them, and that He had guided their steps to "Providence Mills." And they also prayed, that on the coming Sabbath, God would give them a large portion of His spirit so that they would be able to preach the pure testimony of Jesus to the people, to the convincing of the honest-in-heart.

Sabbath morning dawned, and ten o'clock found the elders seated in a snug little school room, surrounded by an intelligent looking congregation, who were anxiously waiting to hear them preach. The meeting was opened, the elders were introduced, and they told the people that an angel had come from heaven and restored the everlasting gospel,—that all who would believe their word, repent of their sins and be baptized for the remission of them, have hands laid upon them that they might receive the Holy Ghost, and then continue to live by every word that should come from the mouth of God should be saved, and receive a testimony that they had preached the truth to them.

This plain, simple preaching filled the hearts of the people with joy, and some spoke aloud and said, "This is the pure gospel. God has answered our prayers." When the elders had done preaching they asked the people if any of them wished to be baptized. Six of the principal men in the congregation then stood up and said that they were ready at any time. One of Willie's uncles was among the six. And soon after Willie's father and mother went to hear the elders preach. Willie's father said, "I believe these men preach the same gospel that Jesus and his apostles preached." Willie's mother thought so too, and they agreed that it was their duty to go and be baptized, which they did.

After this Willie went with his father to meeting every Sunday, and he was very fond of hearing the elders preach. Sometimes he would go to some lonely place where he could kneel down and pray, and have no one to see him, and then he would ask God in the name of Jesus Christ to help him become a good and useful man.

W. W. B.

(To be Continued)

THE STORY OF AMERICAN HISTORY.

Selected from Jacob Abbott's Writings.

[CONTINUED.]

AFTER a time the English government, not satisfied with what was obtained from these duties on the external commerce of the country, determined to commence the system of laying internal taxes directly upon the people. They knew that the people would be strongly disposed to resist this attempt, and that they must therefore begin in a very cautious manner. So they devised an exceedingly ingenious plan for the commencement.

They made a law that no documents used in business in America, such as deeds, notes, receipts, and the like, should be of any binding force in law unless they were written on papers for which a tax had been paid in England. In order

to carry the law into effect, the government had paper prepared suitable for writing such documents upon, and a stamp put upon every sheet. These stamps were of different kinds, according to the kind of document they were intended for. There was so much to be paid for a paper to write a deed upon, so much for a receipt, and so with all the other different kinds. These were to be sent out to America and offered for sale. Of course, whoever bought them must pay the tax as well as the price of the paper; and if people did not buy them, but wrote their notes, for example, on common paper, the notes would be of no force. The men who signed them might pay them or not, as they pleased. The judges in the courts could not compel them to pay unless the note was written on stamped paper.

The amount of tax was not very great. It would be, perhaps, only a few cents for a receipt for fifty dollars. The English government thought that the merchants would prefer to pay this small sum rather than put to risk so large a one. But the Americans were determined to do no such thing. They were resolved that the government should not be allowed to *begin* to tax them, for, if they were once permitted to begin, no one could tell when and where they would end. So they had meetings, and passed resolutions binding themselves not to use the stamped paper when it came, no matter how much trouble and inconvenience it might occasion them. These resolves they carried fully into effect. The stamped papers came but nobody would buy them. The affair led to a great deal of difficulty, and produced an intense excitement throughout the country; but, finally, the government, finding that the Americans were fully determined not to yield, repealed the law. They, however, when they repealed it, passed a vote asserting that they had a perfect right to tax the colonies in any way they thought fit, and they intended to tax them on some future occasion.

It was not long before the occasion came. The English government resolved to try the experiment again. They made a law laying duties on several articles which it was customary to import from England into America in those days. They chose the articles which they supposed it would be most difficult for the Americans to do without. The articles were glass, paper, colors to be used in paint, and tea.

They managed to get along without using the stamped paper, thought the government, but they will have to pay these taxes, or else go without any glass or paint for their houses, or any paper to write or print upon, and the women can have no tea.

When the law was passed, in order to intimidate the Americans and make sure of enforcing it, they sent some ships of war to Boston, where the spirit of resistance seemed to be the strongest. They landed a large number of troops from these ships, and garrisoned the forts with them. These measures, however, instead of intimidating the Bostonians, only exasperated them, and made them still more determined that they would not submit. The Massachusetts Legislature sent remonstrances to England, expressing in the strongest terms their opposition to these laws, and public meetings were held in all parts of the country, in which resolutions were passed taking the same ground. In these meetings the people resolved that they would not use any of these articles that were taxed in this way, and denounced every merchant who should import them, and offer them for sale, as an enemy to his country.

Still, some merchants would persist in importing them, and the people were greatly incensed against them for so doing. The very boys caught the general spirit, and they used to make effigies of these merchants, and after carrying them about the town, and holding them up to the scorn and derision of the crowd, would burn them in the streets. At one time the boys became involved in an affray with one of the men who were thus obnoxious to them, and followed him to his house. The man went in, and thus escaped out of their hands. The boys then

C A T E C H I S M

FOR OUR JUVENILES TO ANSWER.

Republished from No. 19, with the answers:—

141. What was peculiarly manifested in the commencement of preaching the gospel in England?
Satan began to rage and manifest his hatred.
142. Who was first tormented by evil spirits?
Elder Isaac Russell.
143. Who was struck senseless while administering to him?
President Heber C. Kimball.
144. By what was President Kimball relieved?
By prayer to God, who relieved him from the power of the enemy.
145. How many did President Kimball baptize the same day?
Nine persons.
146. Who was the first person baptized in the Eastern Hemisphere?
Brother George D. Watt.
147. Who was the first person confirmed?
Sister Jenetta Richards.
148. Whose wife did she afterwards become?
She afterwards became the wife of President Willard Richards.
149. When did Presidents Kimball and Hyde leave England?
On the 20th of April, 1838.
150. When did they arrive in Kirtland?
May 21st, 1838.

For the Juvenile Instructor.

C H A R A D E .

BY J. W. DUNN.

I am composed of 10 letters,
My 1, 3, 3, 2, 6, is a fruit.
My 7, 1, 9, is a domestic animal.
My 3, 8, 5, 6, is a tree.
My 5, 4, 5, 6, 9, 10, is a number.
My whole is a City in Utah.

THE answer to the Charade in No. 19 is NEVADA.

"I CAN'T do it." Yes, you can. Try, try hard, often try, and you will accomplish it. Yield to every discouraging circumstance, and you will do nothing worthy of a great mind. Try, and you will do wonders. You will be astonished at yourself—at your advancement in whatever you undertake. "I can't" has ruined many a man—has been the tomb of bright expectation and ardent hope. Let "I will try" be your motto in whatever you undertake, and, if you press onward, you will steadily and surely accomplish your object, and come off victorious.

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Graven brought to this City for the JUVENILE INSTRUCTOR will be received at the office of our paper—DESERET NEWS BUILDINGS.

began to throw snowballs and pieces of ice at the house. The man became exasperated with them, and, thinking that he had a right to protect his dwelling from such an attack, brought a gun to the window, and fired and killed one of the boys.

This occurrence produced an intense excitement throughout the town. The funeral of the boy was attended by an immense concourse of people. For some days nothing else was talked of, and every where were heard the most violent denunciations and threats of vengeance.

After this, disputes and collisions between the people on the one hand, and the soldiers, and the government officers, and all who were supposed to favor the British side, on the other, grew more and more frequent and alarming. When blood begins to be shed in such contentions, the effect is always to exasperate the parties more and more against each other, instead of intimidating them. At length, on one occasion, a very serious collision took place in Boston between the troops and the citizens, which increased the general excitement to a higher degree than ever. One night—it was in the evening of the fifth of March, 1770—some young men threw snowballs at a sentinel who was on guard at the Custom-house. He probably repelled the assault somewhat rudely, and this led to a disturbance. Soon a crowd collected, and there were indications of a riot. The captain of the guard, hearing of this difficulty, sent a sergeant and six men to the spot. He thought the appearance of the soldiers would intimidate the crowd and drive them away, but it seemed only to increase their excitement and exasperation. At last the command was given to fire. The soldiers obeyed. Three of the crowd were killed on the spot, and two more were mortally wounded. This occurrence produced a prodigious sensation, and aroused the people almost to frenzy. They called it a massacre.

At length, the governors of the provinces, seeing how great the excitement was becoming, wrote to the ministers in England that if they still persisted in enforcing the law which they had passed, the colonists would soon come to open rebellion, and recommended to them to give way a little, if it was only for a time.

The government, after taking the case into full consideration, finally decided that they would take off all the taxes except the one on tea. That, they insisted, must stand.

The Bostonians were determined that it should not stand. They all resolved that they would not buy any of the tea when it should come. More than this, as the ship which brought the first cargo of tea arrived, a company of men went on board late in the evening, and took possession of the ship, hoisted up the tea-chests out of the hold, and threw it all over into the water. There were two hundred and forty chests and one hundred half-chests that were thus destroyed. There were about thirty men in the party. They were disguised as Indians.

The English government were greatly enraged at this transaction. They immediately passed a law to shut up the port of Boston, so that no ships could pass either in or out. This destroyed, for a time, the commerce of the town, and produced great distress and suffering. It, however, only strengthened the determinations of the Bostonians not to submit to these encroachments of a distant government, which, not contented with the very large share of power which it had always hitherto enjoyed over the colonies, now grasped at the whole. Indeed, many of the leaders among the Americans began to ask seriously whether the time had not come when they ought to throw off the foreign dominion entirely, and henceforth manage their own affairs in their own way, as an independent nation.

All the other colonies sympathized strongly with the Massachusetts colony and the Bostonians, and were prepared to join them in taking any stand which they might finally decide upon.